

CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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GOD INVISIBLE.

This ingenious sketch, on a subject in which the largest intellect is almost lost, is by the Rev. John Foster, and was first published in the London New Baptist Miscellany.

Much is seeing, feeling man actuated by the objects around him. All his powers are roused, impelled, directed, by impressions made on his sensitive organs; yet objects of sense have only a definite force upon him. A hundred weight crushes a man's strength to a certain degree, and more: he sustains and bears it away,—on the edge of the ocean he may tremble at the vast expanse, but he tries the depth near the shore, and finds it but a few feet, and no longer dares to enter it. The waves cannot overtop his head; or, is it deep? he can swim, and no longer regards it with fear. Nay, he builds a ship, and makes this tremendous ocean his servant, yields its vastness for his own use, dives to its deep bottom to rob it of its treasures, or makes its surface convey him to distant shores. A much smaller object shall affect him more, when his senses are less distinctly acted upon, than his imagination is somewhat aroused.—When he travels in the dark, he starts at a slight but indistinct noise; he knows not but it may be a wild beast lurking, or a robber ready to seize on him. Could he have distinctly seen what alarmed him, he had undoubtless passed out; it was only the moving of the leaves waved gently by the wind. He stops, he considers well, for he hears the sound of water falling; a gleam from its foaming surface sparkles in his eye, but he cannot tell how near to it, or how distant; how exactly it might be in his path; how tremulously deep the abyss into which he may fall at the next step. Had it been daylight, had he have examined it thoroughly, he had then passed it without notice; it is only the rill of a small ditch in the road side; his own foot could have stopped the trickling current.

This effect of indistinctness rousing the imagination is finely depicted in Job iv. 14. Eliphaz describes it thus:—"Fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof." The senses in his description are but slightly affected: the eye could not discern any specific form, the touch could not examine the precise nature of the object; the imagination therefore had full scope, the mind was roused beyond the power of sensible objects to stimulate it, and the body felt an agitation greater than if its senses had been alone fully acted upon. "He trembled, the hairs of his flesh stood up. He could not discern the form;" it might therefore be inferred, that bursting thunder, or he moves in that crushing earthquake, he shines in that blazing comet. "So much I can easily discern, but God is still far beyond my comprehension. I see nothing but the hidings of his power; himself is still unknown."

He guides the affairs of providence. I see him before my face, but I cannot behold his form. Who but he could have raised Pharaoh; the Nebuchadnezzar of ancient or modern times? Who but he could have rooted up a firmly-fixed throne, and poised a mighty nation upon the slender point of a stripling's energies? I have seen him pass before me in my own concerns, leading me in a path I did not know, stopping me when on the verge of some destruction, filling my exhausted stores, and soothing my wearied mind to sweet serenity. I could not but say, "This is the Lord's doing, it is marvelous in my eyes;" but I cannot discern the form; I know not what he will next do, nor dare I walk with presumptuous steps, or repose with self-complacent gratulation, and say, "My mountain stands strong, I shall never be moved." He hides his face for a moment, and I am troubled; he withdraws his hand, and I die.

I see a spirit passing before me, I hear his voice in the secret recesses; I find that there is a God, that he is near, that he stands full in view, with appalling indistinctness, so that I tremble, and the hairs of my flesh stand up; yet I cannot discern the form. I know not what affrights, stops, impresses, crushes me. Companions I hate, for it neither dispels my sensations, nor harmonizes with them. Solitude I dread; for the invisible presence is there seen, and the unknown God is there felt in all his terrifying influence. To deny that some one is acting upon me, must be to deny that I see, feel, am anxious. Could I tell what, or who, I might call the wisdom of man to my assistance; but it is the unknowable, yet well known; the indiscernible, yet surely seen; the incomprehensible, intangible, yet fully understood and ever present God, that supports my trembling frame, and meets the warmest wishes of my too daring mind; the resolute determinations, ineffectual exertions, and the stubborn submission of an unwilling soul.

Ah! let this present Invisible encircle me with his mercy, defend me with his power, fill me with his fear, and save me by his almighty grace. Then, though I discern not his form, I shall be conscious of his presence, and the delightful consciousness shall fill me with reverence indeed, but not make my flesh to tremble. He shall sooth my sorrows, inspire my hopes, give me confidence in danger, and supplies in every necessity. The consciousness of his nearness, approbation, and mercy, shall enable me to endure like Moses, as seeing Him who is INVISIBLE.

hand upon me." Could any supposition take place even of his momentary absence—that he was far off, or on a journey, or asleep, and must needs be awaked—it might be alleged and sanctified the careless, provided they were aware of his absence, or knew the time of his drowsiness or distance; but an omnipotent Almighty ought to fill us with seriousness, and the uncertainty of his operations, when, how, and where he will work, should fill us with deep, lasting, and constant awe.

He exists—the thought makes a temple in every place I may be in; to realize it, is to begin actual worship; whatever I may be about, to indulge it is to make all other existence futile. Amid the roar of mirth I hear only his voice; in the glitter of dissipation I see only his brightness; in the midst of wealth I can do nothing but pray. He is present! what may he not see? The actions of my hands he beholds! the voice of my words he hears! the thoughts of my heart discerns! Could I see him, I might on this side guard against his penetrating eye, or on the other side act something in secret, safe from his inspection; but present, without my being able to discern him, I ought to be watchful every way; the slightest error may fill us with awful apprehensions. Even now, says conscience, he may be preparing his vengeance, whetting his glittering sword, or drawing to head the arrows of destruction.—Could my eye see his movements, I might be upon my guard; might flee to some shelter, or shrink away from the blow; but a fox so near, and yet so indiscernible, may well alarm me, lest the act of iniquity meet with an immediate reward; the blasphemous prayer for damnation receive too ready an answer from his hot thunderbolt!

He is a Spirit! what can he not do? Vast are his powers, quick his discriminations, invisible his operations! No sword can reach him, no shield of brass can protect against him, no placid countenance deceive him, no hypocritical supplications impose upon him. He is in my immost thoughts—in every volition; he supports the negotiating principle while it determines on its rebellions, or plans some mode by which to elude his all-penetrating perception. Vain is every attempt at evasion or resistance. "God is a Spirit" is present every moment, surrounds every object, watches my steps and waits upon me, though I cannot discern his form, his measure, his power, or direct his movements. I see him before my face in the bright walks of nature, but I cannot discern his form. The rich landscape shows him good, wise, and bounteous; but how bounteous, good, or wise, who, from the richest landscape, can be able to guess? The brilliant sun gives a glimpse of his brightness; the vast starry concave shows his immensity; but how bright, how immense, it were impossible to say. Hark! he speaks in that bursting thunder, or he moves in that crushing earthquake, he shines in that blazing comet. So much I can easily discern, but God is still far beyond my comprehension. I see nothing but the hidings of his power; himself is still unknown.

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From the Sunday School Journal.

GLEANINGS IN BIBLICAL ANTIQUITIES.

MOURNING FOR THE DEAD.

It is not the custom of the oriental people to moderate the outward expression of their passions. Whether they rage or grieve, the manifestations are of the strongest kind. Hence, in mourning for the dead, the ancient as well as the modern Asiatics gave loud utterance to their sorrows, and used every striking emblem of their deep affliction. The storm of internal commotion is less convulsing when some channel is made for its external issue.

In Egypt, the relatives and friends of both sexes, according to Herodotus and Diodorus,

put filth on their heads, or smeared their faces with it; threw off their girdles; uncovered their bosoms, probably by a rent in the garment; and ran about the streets with loud lamentations. Indeed the principal thing in the mourning of all countries and times, is a studied contrast to the ordinary demeanour. Hence what was a sign of joy in one place, was a sign of grief in another. Sicard and Irwin found all these things prevailing in Upper Egypt. Until the last honors to the dead were completed, the mourners abstained from wearing light colored clothes, and from eating savoury food. Strabo says this Egyptian mourning was also common in Babylonia and other eastern countries.

A long list could be easily given of travellers who concur in saying that the same customs still exist in Asia. As soon as the death occurs, there is raised in the house a loud, prolonged, penetrating cry or shriek, which ever and anon, after a doleful pause, is renewed, especially when any friend arrives upon a visit of condolence. This lamentation lasts about eight days, in some places not quite so long, but in others as much as forty days. Every day it becomes weaker and weaker, till at last it entirely ceases. On the ninth day, the mourners commonly bathe themselves, the men dress the head and beard, and receive company. Mariti, in the account of his journey from Jerusalem through Syria, gives a very minute account of this howling over the dead. Tavernier agrees with him, though the latter speaks more particularly of Persia; so that we perceive how universal the custom is. Ammianus Marcellinus describes the Persian mourning in the same way.

Mariti, who gives the most circumstantial account, says that all the female acquaintances assemble immediately after the decease, in some room of the house, and seat themselves in a circle upon mats or carpets. In the centre sits the mother, wife, daughter, or nearest kinswoman. Then come the mourning women, who rehearse the praise of the dead person, and are paid for their songs and weeping. Each woman holds a handkerchief in her hands by two corners. The one in the middle leads the choir of lamentation. At signs given by her, the hired singers check their eulogies, and then the rest of the company fall in with their yelling, put their handkerchiefs in motion, and travel round a circle with a regular shriek, while she in the middle sits unmoved, save that she wrings her hands, rends her clothes, tears the hair out of her head, and lacerates her face with her nails. Then the mourners take up some new virtue or exploit of the deceased, and so the matter was conducted (at Jaffa, where Marita witnessed it) until the interment of the corpse. Other travellers relate that even burial does not make an end of the vociferation, but that for some days after, the cry is resumed at intervals, though with less and less zeal, until it finally goes out in silence.

Meanwhile the men are gathered in another room until the body is committed to the earth, and mourn in solemn silence. Chardin however tells that they are at times somewhat noisy in their grief, and utter strong crying; as was also the case among the ancient Hebrews. Upon Saul's death, "David took hold of his clothes, and rent them, and likewise all the men that were with him: and they mourned and wept, and fasted until even for Saul, and Jonathan his son." 2 Sam. i. 11. "The king covered his face" on the death of Absalom, and "cried with a loud voice;" yet we must regard this as the overflowing of nature rather than as a custom of the country. 2 Sam. xix. 4. When Ezekiel's wife died, he was not to "mourn nor weep," nor let his "tears run down," nor "cover his lips," nor "eat the bread of men;" that is, bread sent by neighbours to those mourners whose grief would not allow them to prepare their ordinary meals. All these were evidently customs of the age. Ezekiel xxiv. 16, 22.

Shaw says the mourning of the women in Barbary consists in the perpetual repetition of the syllables lu lu lu; but the same sounds are uttered for joy, in a very rapid manner. The Greeks in the same way used to howl over the syllables e e e e, which so often occurs in their tragedies, and from which the word elegy is supposed to be derived. According to D'Arvieu and Niebuhr the Asiatic women also cry lu lu. The only difference between them is of grief and that of joy is, that the former sounds deeper and more hollow, and ends with a sigh heaved from the inmost lungs. Perhaps these are the very sounds which Plutarch expresses by the letters Eleou iou iou.

RESEARCHES IN ARMENIA.

We copy the following three articles from the above named work of the missionaries Smith and Dwight. With them we should have delighted to visit the cradle of the human race; but being denied that privilege, must thank them for their map and journal of the way.—Philadelphia.

Armenian Forms of Worship.

"Mass is the principal thing, and the altar is raised so that every one can easily witness its celebration. Prayers are less important, and no provision is made for the readers of them to be distinctly seen or heard. Preaching is hardly thought of, and the pulpit is excluded.

Go into one of these churches in time of prayers, (mass will be considered elsewhere,) and you will find a number of lamps suspended from the roof, endeavouring to shed their dim light upon the congregation, though the sun be shining with noon-day brightness. In the enclosure before the altar will be two or three priests, surrounded by a crowd of boys from eight to twelve years old, performing prayers; some swinging a smoking censer; others, taper in hand, reading first from one book and then from another, and all changing places and positions according to rule. The monotonous, inarticulate sing-song of the youthful officiators, with voices often discordant and stretched to their highest pitch, will grate upon your ear, and start the inquiry, can such praysenter into the ears of the Lord of Sabaoth? You will be surrounded by a barefooted congregation, standing, wherever each can find a place, upon a sheepskin, or bit of rug, (unless the church is rich enough to have a carpet,) uttering responses without order, and frequently prostrating

themselves and kissing the ground, with the sign of the cross at every fall and rise. The whole will seem to you a mummery and an abomination, and you will probably hasten away, wishing to hear and see no more of it."

"Add to this, that the whole, with the unfortunate exception of a book of legends, is in a language not understood, often by the priests themselves, and much less by the congregation; and if it were not, is read or chanted with so little articulation as would render it perfectly unintelligible: and you will hardly need any other answer to the question, whether there is any spirituality in the worship of the Armenian church. The priests go through it, as if it were a daily task of the lips, as a joiner's work is of his hands, and are apparently as much relieved when it is over. If a boy makes a mistake he is reproved, or even chastised, on the spot, though a prayer be interrupted for the purpose. The people too, are constantly coming, and going, or moving about, and often engaged in conversation. To say that a real reverence for sacred things is unknown among the clergy, and that neither they nor the people have any idea of spiritual worship, seems too broad an assertion; and still, in making it, we are supported, not only by our own observation, but by that of others to whose testimony we attribute great weight."

A German Colony in Georgia.

Let us turn from these heartless forms of solemn mockery to a different scene—simple and devout protestant worship in the heart of Georgia! Of the seven German colonies in these provinces, whose history and present condition will be related hereafter, one, named New Tiflis, is about two versts from the city. It consists of two rows of neatly white-washed houses of one story, at moderate distances from each other, along a broad and straight street; and contains not far from 200 inhabitants, who have the regular instructions of a minister of the Gospel. We had already become acquainted with pastor Saitet, and found him an intelligent and extremely devout man. We left at our first interview, that he was ripe for heaven, but knew not that he would so soon be there.—Within a month he was brought by the cholera, in less than twenty-four hours, from perfect health to the grave. He was the general spiritual inspector of all the colonies, and informed us that some at least of his charge were excellent Christians. As we entered his church, the worshippers were dropping one by one, and quietly taking their seats; while the devotion in their countenances showed that they felt the solemnity of the duties in which they were about to engage, and the books in their hands testified that they had been instructed to understand, as well as to perform them. The prayers of the pastor seemed to breathe the united and heartfelt devotion of all; his sermon was a direct, affectionate, and earnest address to every hearer, and the singing, which affected me more than all, was in good German taste, simple, solemn and touching. I shall not attempt to describe the feelings awakened by this scene, refreshing as an oasis in a boundless desert, though, in spite of me at the time, they expressed themselves in tears. Since first setting foot on the soil of Georgia, I had deeply felt, that a consistent Christian life, and a devout simple worship, exhibited by a few, truly governed by the fear of God, and shining like a candle into all the surrounding darkness, was the great desideratum needed by a missionary to give intelligibility to his instructions, and force to his arguments.—How often, without it, had I seemed to myself, like an inhabitant of some other planet, vainly endeavouring to model my hearers after characters whom I had seen there, and of whom they could form no conception, or whose existence they could hardly believe! Here, at last, I seemed to have found the desideratum supplied, and was encouraged to hope, that this example of pure religion would be leaven to all the corrupt and backsliding churches around."

An Ugly Yankee Acquaintance.

"Not every countryman's face is welcome even at the distance of Asiatic Georgia. In the first caravanserai we entered, the day after reaching Tiflis, we stumbled upon a hoghead of New England Rum! What a harbinger, thought we, have our countrymen sent before their missionaries! What a reproof to the Christians of America, that in finding fields of labor for their missionaries, they should allow themselves to be anticipated by her merchants, in finding a market for their poison! When shall the love of souls cease to be a less powerful motive of enterprise than the love of gain?"

Do not overlook this article.

The following extract from the Western Recorder, is worthy the serious attention of every professed Christian. O may every reader ponder the inquiries suggested in it, and be effectually aroused from that sinful inactivity into which too many speedily fall, after making a profession of religion.

AWAKE THOU THAT SLEEPEST.

We bring not a "railing accusation" against any of our brethren. But we would ask for a solution of one single difficulty. How do you explain the palpable fact, that of all the members of the church on earth, so large a proportion are asleep? Is that the proper state of Christian feeling? As well might it be said that the child is born into existence only to slumber in its cradle, for the space, perhaps, of half a century, and then be tumbled into the grave, leaving behind no other memorial that it had been, than that it was born on one day, and died on another. And yet how much like this would be the religious biography of thousands in the church. "Born and died," might be their epitaph. We urge the question—Why is it so? And to the inquiry we can give no other answer, than that they placed their own will above their Saviour's. Toil, fatigue, and privation, might please and honor God; but then they disoblige themselves thereby. And which shall they do? Which? Why, surely, consult your own ease! We put a plain case. A man of piety, (i. e. he is a member of some church,) and wealth and influence, by his personal labors, may bring in many wanderers to the house of God, and ultimately into his kingdom, whom no others can reach; and any and

every one, by an active life of Christian exertion, can do vastly more for God's honor, than he does by sleeping on in indolence to the age of Methuselah. Here, then, are the horns of the dilemma. You are a professed Christian, and know your whole duty. God bids you do it; and doing it, you please and honor him. But your own indolence and choice may prefer action, though by it the living God is defamed, and a thousand souls perish. Which would you do? Which are you doing, rather? Brother or sister, are you sleeping? Are you idle? Then you adopt as your principle of action, the identical, the abominable maxim of the ungodly man. You make the will and pleasure of the Almighty yield to your own. You virtually exalt yourself above Jehovah, and make his high throne your very footstool. Assuredly you do? And will you go on so? Awake, thou that sleepest.

The Christian's Victory over Death; a Sermon delivered at Lowell, Mass., by Rev. E. W. Freeman, Pastor of the First Baptist Church in that town.—Text, 1 Corinthians, xv. 57. "But thanks be to God which giveth us the victory through our Lord Jesus Christ."

This is a funeral discourse, occasioned by the death of Miss Sarah Ann Graves, aged 19 years. The following extract from this discourse will best commend it to the public.

Against the power of this enemy, is there, can there be any shield? To mortals whose breath is in their nostrils, can the victory over death be given? Can we who are so feeble

CHRISTIAN SECRETARY.

RELIGIOUS ANNIVERSARIES IN BOSTON.—The last week was a season of great interest, and we trust, of deep religious feeling in Boston, on account of the many anniversaries of a religious and benevolent character held in that city. Our limits forbid us to give even a passing notice of them all; and had we room, it is believed that our readers would not feel a very deep interest in some of them, of which perhaps they have never heard. We take pleasure in laying before them so much as we can of the statistics, reports, and addresses, beginning with the MASSACHUSETTS BAPTIST PASTORAL CONFERENCE, and can only give sketches of remarks offered by the brethren.

MASSACHUSETTS BAPTIST PASTORAL CONFERENCE.

The anniversary of this body, composed of all the Baptist Ministers in the State, was held at the Vestry of the Church in Baldwin Place, on Tuesday forenoon. Prayer by the venerable and Rev. Joseph Grafton. The proceedings of the last annual meeting were read, from which it appeared, among other particulars, that Rev. Rufus Babcock, of Salem, was appointed to write an Essay on the two following questions:—1. Is it desirable that more permanency in the labors of ministers with the churches of which they are pastors, should exist? 2. What are the qualifications in a minister which will contribute to his permanent usefulness?

The delicacy of the discussion led the author to remark, that whilst he should endeavour to address his brethren in the ministry with plainness, he positively disclaimed any personal allusion in his remarks. He had endeavoured, from an examination of the circumstances of the churches in several associations, to ascertain the number of removals of ministers from other causes than death or ill health, and he found from his examination, that the average of the continuance of those who had thus removed in a given time did not exceed six or seven years, and that the number of ministers thus removed was not far from one-half the whole number of the associations which he had examined. In general, however, Mr. Babcock was of opinion, that frequent removals are unfavorable to ministers, and unprofitable to the churches. They induce discontent and fickleness in both, and are attended, in the minister, with a neglect of study and mental and spiritual improvement; and in reference to the people, introduce to them a stranger, in place of an old acquaintance. The extensive plantation, which may be traversed and wrought upon from field to field by slaves, might as well be expected to resemble the cultivated farm of the owner of the soil, who labors on it as his home—as the operations of the transient and migratory preacher is likened, in moral beauty, that shadow of the Lord Jesus, which is regularly laboring and watching over by the faithful pastor, who feeds his flock daily and with a shepherd's care.

In reply to the question, What qualifications in a minister contribute to his personal usefulness? the first reply was, deep piety of heart. Great humility must characterize the useful minister. He must be ready and willing to condescend to men of low estate, and specially to watch and guard the feeble, as well as to warn the unruly.

Several ministering brethren added valuable observations and remarks. Dr. Sharp noticed some causes of the removal of ministers, not specially discussed in the Essay. One was the immature knowledge of young men, who hurry into the ministry, unprepared for its labors—either by an adequate study of the word of God, or by experience to feed the people with knowledge and understanding. Favored, perhaps, with an affectionate and ready utterance, and able freely to communicate in a little time, almost all they know—some good but injudicious brethren in the churches persuade them that they know enough. They are, perhaps, at an academy, or a school of theology, seeking intellectual and spiritual cultivation; but a church without a pastor imprudently presents them an invitation to the pastoral office. Flattered with this tribute to their talents, they comply. The church, however, soon discern their own precipitancy and want of discernment, and those who were the most ready to flatter and persuade the candidate for their favor, may be the first who are ready to dismiss him. He leaves, and migrates to other churches, from Dan to Beersheba, lamenting too late his confidence in his own abilities, his credulity and his want of preparation for the high and holy and arduous labors of the ministry of the Gospel and the pastoral office.

The annual sermon before this Pastoral Conference was preached at the Meeting house in Charles street, by the Rev. N. W. Williams, from Eph. iv. 8—12.—His subject was—the appropriate duties of the pastoral office, and the qualifications necessary to their proper discharge.

The officers chosen for the ensuing year are—

President, Rev. DANIEL SHARP, D. D.
Secretary, Rev. WILLIAM HAGUE.
Treasurer, Rev. EBENEZER NELSON.

MASSACHUSETTS SABBATH SCHOOL UNION.

On Tuesday afternoon, the anniversary of this Union was celebrated in the Baptist Meeting house in Baldwin Place, Richard Fletcher, Esq. President, in the chair. The exercises were commenced by prayer by Rev. N. W. Williams; after which, the Annual Report was read by Mr. Lewis Colby, Corresponding Secretary of the Union. The Report exhibited pleasing prospects in reference to the future operations of the Board, in the establishment and increase of Sabbath Schools, and in the moral advancement of scholars and teachers. It was estimated that between seven and eight hundred had professed religion and been baptized in the year that is past. The Committee of the Depository have published several new editions of books for Sabbath Schools, and though the establishment has still debt unliquidated of two thousand dollars, its stock on hand is respectable, and its debts may be speedily discharged.

Rev. S. P. Hill, of Haverhill, Mass. moved that the Report be accepted, and accompanied his motion with chaste and pertinent remarks on the healthful influence of Sabbath Schools.

Rev. E. W. Freeman, of Lowell, followed in commendation of the noble labor in which the Union is engaged, and seconded Mr. Hill's motion, which was adopted.

Rev. Mr. Babcock proposed a resolution, which passed, urging the more fervent effort for the conversion of young children. He remarked that the ground of this labor was founded on the promise of God—"I will pour my Spirit upon thy seed, and my blessing upon thine offspring." This promise, placed before our eyes, should be pleaded in earnest supplication, depending on a blessing. That lifeless and frigid orthodoxy, which is destitute of prayer and effort, is nothing worth, and can receive no blessing.

Rev. Mr. Baird, Agent of the American Sunday School Union, was present, and expressed his satisfaction in listening to the remarks and ascertaining the spirit and labors of this Union. He gave a pleasing account of the operations and success of the American Sabbath School Union, and of the determination of its managers to go forward in the great and good work of promoting and increasing Sabbath Schools in all the States. It had done much for the Valley of the Mississippi, and it would continue to do yet more. It had recently resolved on a new field of labor, the establishment of Sabbath Schools in all practicable situations in the Southern States. This was a great work, but he trusted the Christian community would sustain it by their benevolent contributions. He then offered a resolution, which was adopted, approving of the project, and expressing the hope of its success.

Rev. Mr. Plummer, from Virginia, then rose with much animation and fervor, and said he blessed God that he lived in this day, and in just such circumstances as he then found himself. He had been lately employed to collect materials for a book about the conversion of little children, which Mr. Babcock's resolu-

brought him to recollect. In his efforts, he was absolutely surprised at the number of conversions among little children. And he would, he said, tell a story, showing the great difference between the advantages of children about good books thirty years ago, and the privileges of children now. When he was quite a little boy, he made out to save some coppers that were given him, which he handed to his father, to buy him one or two small books, suited to his age. His father went into the village where books were sold, and he found none that were religious, nor did he believe that there were any in that village at the bookstores. So his father bought him two that were little worth; one was the Arabian Night's Entertainment, and the other the History of a Canary Bird. But somewhere he met with a book, or a piece of a book, in which he read stories about the conversion of children; he knew nothing, however, about its title, but it awakened his mind, and brought him under deep conviction of sin, so that he got no peace till he believed in Christ for salvation. Recently, in collecting books for his object, he obtained Janeaway's Token for Children. Remembering what he had read when a boy, he saw the same passages in this Token. His joy was so great in the discovery, that he felt somewhat as Archimedes did, when he thought he obtained a clue to his researches, and cried out, "I have found it! I have found it!"

Or like the woman of Samaria, all his feelings in youth returning afresh. And he thought there was much encouragement to labor for the conversion of children in the Sabbath Schools. He was glad that his brother, Mr. Baird, had brought forward the business of Sunday Schools for the South before this Christian assembly, and he hoped there would be a union of effort in this matter between the North and the South. For, he said, in the parts of the South from which he came, they were much more destitute of Gospel privileges than in the Mississippi Valley. In his region, there was not more than one Gospel minister, of any denomination, who preached Jesus Christ and his truth, to twelve thousand souls; but in the Valley they have one to every seven thousand. He said the North and the South did not love each other half so much as they ought, and the reason was, because they did not know each other. He was glad that he had made this visit to the North; for if he had ever indulged a shameful little ugly feeling of prejudice against Massachusetts, he had turned the Lord that he had lost it all in the last two days, and buried it out of sight, and he hoped it would never rise again.

The following are the Officers for the ensuing year:

RICHARD FLETCHER, Esq. President.
REV. H. MALCOLM, 1st Vice President.
LEVI PIERCE, Esq. 2d. " "
ISAAC DAVIS, Esq. 3d. " "
SOLOMON ROOT, Esq. 4th. " "
REV. WILLIAM HAGUE, Secretary.
N. R. CORB, Esq. Treasurer.
LEVY FARWELL, Esq. Auditor.

Managers.—J. B. Jones, Rev. H. Malcolm, Rev. A. Briggs, Rev. B. C. Wade, Rev. C. O. Kimball, Rev. H. Jackson, Dr. A. A. Gould, Mr. A. Wilbur, J. Howe, H. P. Freeman, Enos Reed, N. N. Adams.

PRISON DISCIPLINE SOCIETY.

The annual meeting of the Prison Discipline Society, was held at the Park street Meeting house, on Tuesday morning, at half past eleven o'clock, Hon. Homer Samuel T. Armstrong, President, in the Chair. The exercises were commenced with reading the Scriptures, Psalms cii. 16—20, and Psalm xix. 11., and Prayer, by Rev. Mr. Malcom. Mr. Charles Cleveland, Treasurer, presented his Report, and the Report of the Managers was read by the Secretary, Rev. Louis Dugay.

On motion of Hon. Francis C. Gray, of this city, seconded by Rev. Dr. Bates, of Middlebury College, Resolved, That the Report be accepted and published under the direction of the Managers.

In rising to make this motion, Mr. Gray dwelt for a moment on the elevated and self denying philanthropy of this kind of effort, commenced just sixty years ago by John Howard, and now become so great a blessing to prisoners but to society at large. His official connection with the State Prison at Charlestown, had given him an opportunity to witness the wisdom and success, as well as benevolence, of the Society's efforts; and he was glad to give his testimony to its existence and importance.

A collection was then taken up amounting to \$70.

On motion of Hon. Edward Everett seconded by Rev. Dr. Codman.

Resolved, That this Society views with great satisfaction the benevolent and zealous efforts now making abroad for the improvement of the Prisons of Europe; and that the approbation which has been bestowed upon the labors of this Society, in that part of the world, furnishes new encouragement for perseverance in our exertions for the improvement of the Prison Discipline of the United States.

Mr. Everett's attention had been lately called, he said, to this subject; by examining the Report of the French Commissioners and that of the London Prison Discipline Society. The history of Prison Discipline, in Europe and in this country, presented some facts that deserved attention. It was now, as had been remarked, sixty years since Howard commenced his labors. Till that time, imprisonment, so far from being reformatory, was not even considered penal. It was resorted to, only to keep the prisoner within the clutch of the law—to await trial, or after trial, the infliction of whipping, cropping, branding, transportation, or death—which were the punishment. Hence they were like the New Orleans Prison mentioned in the Report—and to the correctness of that description, by the way, he could bear witness from personal observation. Hence their infectious atmosphere, of which Howard's Journal gives such almost incredible accounts. Hence the jail fever, now rarely heard of, but then terribly prevalent, and so fatal as sometimes to infect the court and carry death to the bar and bench—as at the memorable "black assizes" at Oxford, when all in the court house—Judges, members of the bar, jurors—all died in forty-eight hours. Such were the facts brought to light by Howard—but with hardly any effect. No permanent and systematic effort at reformation was the result, although his publications suggested almost every thing that has since been attempted. The reform commenced in this country. Here it had been carried forward and perfected. It was our success that was given to other countries principles and impulses on this subject—as was evident from the Reports he had mentioned. He concluded with a reference to the progress of the cause abroad—there being already similar societies in London, Paris, Switzerland, Prussia, and St. Petersburg.—*lc-words.*

MASSACHUSETTS MISSIONARY SOCIETY.—This Society held its annual meeting at Park street church on Tuesday evening, Rev. Dr. Woods of Andover, in the Chair. Extracts from the Report were read by the Secretary, and several Resolutions offered and sustained with addresses from Rev. Mr. Badger, of Andover, Rev. Mr. Vermilye, of West Springfield, and Rev. Mr. Peters, of the American Home Mission Society, New York.

The amount of receipts the past year, is \$18,339 39, it being an increase of more than \$9,000, received on the preceding year.—*Mer. Journal.*

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

The thirty-first annual meeting of this Society was held on Wednesday evening, in the Baptist Meeting house in Baldwin Place. Prayer by the venerable and Rev. Joseph Grafton, one of its original founders. Rev. Charles Train, Vice President, presided on the occasion. The Report was read by the Secretary, Rev. William Leverett. The Society in the last year appropriated about \$80,000 for the support of Missions.

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Rev. John M. Peck has labored in Illinois, in the last year, and has been greatly useful in preaching, distributing tracts, and in periodical works under his direction, tending to correct the numerous religious errors there prevalent. Since April 1832, Mr. Peck has baptized about sixty convicts, and converted or prayed with more than 400 anxious sinners, some of whom are now ac-

tive members of Baptist Churches. Rev. Mr. Logan has labored on the "Military Tract." He has performed fourteen months service, organized two churches, and baptized forty-six converts.

Rev. Mr. Logan has preached eight months in Illinois to seven churches, besides travelling extensively, distributing tracts, and forming Sabbath Schools, &c. November 22d, he broke the ice, and baptized sixteen converts. Many professed Baptists in the West, we state it with grief, are so ignorant, that some of their churches hold no fellowship with those who favor Sabbath Schools, Missions, Education, &c. A respectable Missionary has actually been called to accompany by a church for establishing among them a Bible Class! So powerful is error and prejudice, aided by false teachers. Facts, accurately presented, and the Gospel faithfully preached, will scatter such ignorance. Much of the usual effort of this Missionary Society is now superseded by the extensive operations of the Baptist Home Mission Society, and the Baptist Convention of Massachusetts.

The Secretary's Report paid a deserved tribute to the memory of Mr. E. Lincoln, the respected and accurate Treasurer of the Society for the last twenty-three years, during all which time he was an efficient member of the Board.

Rev. Mr. Grosvenor moved the acceptance of the Report, and that it be printed for circulation, which was voted.

The Treasurer's Report was then read. Rev. E. W. Freeman moved its acceptance, which was concurred in.

The Chairman, Rev. Mr. Train, observed—as he had long enjoyed the privilege of being connected with this Society, and witnessed the progress of some of its earliest measures of doing good—that he hoped to be induced the privilege of congratulating his brethren on the blessings now realized in extended Missionary effort—blessings in the diffusion of which the members of this Society have been honored as the active pioneers. The friends of Missions have every reasonable prospect of encouragement to persevere in their faithful labors; for by Missions, and by the Gospel, is the world to be renewed and saved.

EDUCATIONAL CONVENTION.

On Wednesday forenoon, a Convention of ministers and other brethren was held in the Lecture Room, Baldwin Place, for the purpose of a free interview upon the important subject of Education.

The Rev. N. W. Williams, of Newburyport, was appointed Chairman, Rev. Baron Stow, of this city, Vice President.

Levi Farwell, Esq. Vice President.

Augustus A. Gould, M. D. Rec. Secretary.

Rev. E. Thresher, Corresponding Secretary.

John B. Jones, Esq. Treasurer.

Directors.—Rev. Messrs. Ebenezer Nelson, Cyrus P. Grosvenor, Joseph A. Warne, C. O. Kimball, Win Hague, and Lucius Bolles, D. D.

Officers for the ensuing year:—

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LEVY FARWELL, Esq. Vice President.

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last passed, owing to the very great increase of beneficiaries, the Board have not been able any farther to reduce this debt; but have been obliged to content themselves with merely paying the interest. The parent Society, and the respective branches have received during the past year, \$8499 99, which exceeds the entire receipts of the preceding year, by \$2198 54.

"The whole number received from the commencement of the Society in 1814 up to 1830, embracing a period of fourteen years, was one hundred and twenty-nine; the number received from that time to the present period, embracing a term of three years, is one hundred and fourteen. The whole amount expended during fifteen years, was \$20,679 88. The amount received during the three years last passed, is \$17,093 46. If to this estimate we should add the results of the Branch Societies, the product of the three last years would be more than equal to all which the Society had accomplished since 1830.

"Funds to a considerable amount have been invested during the two years last passed, in the establishment of several new Institutions within the appropriate limits of this Society. For one in Brandon, Vermont, \$17,000 has been raised; for one in Suffield, Conn. \$10,000, one in Franklin County, Mass. \$5,000, and one in Worcester County, Mass. \$5,000. These Institutions were severely much needed; they are designed to impart a thorough English education; and also to prepare young men for college, and for the Theological Institution. They are all to a certain extent, upon the manual labor system; and have been established, though not exclusively for that purpose, yet with special reference to the education of young men for the ministry.

"During the period of two years, very handsome investments have been made in favor of Newton Theological Institution, Brown University, Waterville College, and the Institution at New Hampshire, together with the sums above specified, and the expenditures of this Society for the same period, make an amount equal to \$100,000, which has been invested by the Baptist denomination in New England, within the two years last past, to promote the purposes of education."

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From the New York Evangelist.

IMPORTANT BIBLE MEETING.

A public meeting was held at the Chatham street Chapel, on Friday, the 10th inst. to consider the question in regard to *Supplying the world with the Bible*.

S. V. S. Wilder, Esq. was called to the chair, and Rev. William Patton appointed Secretary. The meeting was addressed by Rev. Mr. Allen, American Missionary from Bombay, Rev. Mr. Plummer of Petersburgh, Vir. Rev. Mr. Chickering of Bolton, Mass. and by several other gentlemen; and the following resolution was thereupon unanimously adopted:—

Resolved, That Education is the development of the physical, intellectual, and moral powers of our nation, and deserves the ceaseless prayers and hearty support of the Baptist denomination.

Resolved, That the multiplication of Manual Labor High Schools is an eminent favor to the cause of education.</

CHRISTIAN SECRETARY.

POETRY.

From the Christian Mirror.

INDIAN HYMN.

On the journey of the Flat Head Indians, in 1832, to inquire of the white men for God's Book.

From o'er the Rocky Mountains,
Where prairies wide are spread,
Where streams from forest-fountains
Flow west to ocean's bed,
See savage men descending
To Mississippi's vale,
Their eager eyes still bending,
And eastern light to hail.

For they have heard a story
Of God's most holy book,
All full of light and glory,
On which their eyes may look;
And they like Eastern Sages,
Who journeyed from afar,
Have travelled weary stages,
To find the Saviour's star.

'Have you that Book from Heaven?'—
These western Wise Men say;—
'To us shall it be given,
To guide us in our way;
We're wise, we're all our nation,
Deep lost in gloomy night,
Oh, let us know salvation!
Oh, give us heaven-born light.'

Yes, Red Men, here, out beaming,
God's book shines strong and free,
And soon its radiance gleaming
Your children's eyes shall see;—
Soon beauteous on your mountains
Shall Gospel-Heralds stand,
And soon shall Zion's fountains
Stream gladness through your land.

From the Sunday School Journal.

The Ninth Annual Meeting of the American Sunday School Union was held in Philadelphia on Tuesday afternoon, 21st ult. The following hymn was sung at a choir under the direction of Mr. Alden;

THE LOVE OF CHRIST.

CONGREGATION AND CHILDREN.

The Saviour while on earth
Welcom'd with gentle grace,
The child of meanest birth,
Who humbly sought his face;
And Jesus yet will condescend
To be our Saviour and friend.

CHILDREN ALONE.

Gracious Redeemer, thus;
We seek thy love divine;
Pity and welcome,
And bless and make us thine,
Gracious Redeemer, condescend
To be our Saviour and friend.

CONGREGATION AND CHILDREN.

The Saviour, while below,
When children sang his name,
Smil'd in the midst of woe,
To hear them lip his name;
And Jesus still will hear the praise
Which even lisping children raise.

CHILDREN ALONE.

Tender Redeemer, bow
To hear the songs we bring,
And smile upon us now—
Thy name we love to sing.
Gracious Redeemer, hear the praise,
Which even children strive to raise.

CONGREGATION AND CHILDREN.

From all beneath the skies,
And all in heaven above,
Let hallelujah rise;
To Jesus' tender love;
Who ever more will condescend
To be our children's God and friend.

SKETCH OF BUNYAN.

*The seventeenth century in English Literature is a period we love to dwell upon. There is nothing in any other nation to be compared with it. It is an age to study; a vast Peruvian mine; its riches are inexhaustible, because it is the empire of Thought. Gold became like iron, and silver like stones in the mass. The whole aspect of the age is one of massy, cumbersome, intellectual magnificence. Their intellectual enterprises, like their scale of architecture, were gigantic. Immense buttresses propped the half-timbered walls of their castles; great oaken beams roofed their halls; so the very framework of their mental edifices, it would take the libraries of Europe to supply, and the giants of old to put together.**The power of the English tongue was tried in every way. It blazed with magnificence; subdued by its strength; and charms by its surpassing simplicity. The native energies and original traits of the nation were tried and displayed in like manner. The period succeeding the Reformation was exuberantly productive of great and good men. It was like the soil beneath a North American forest, when its bosom has been opened to the light in a clearing, and its accumulated mould of a thousand years turned to the sun, and laid in rich furrows by the plough. The influence of Luther's intellect abroad, was accompanied in England by peculiar commotions, both religious and civil, which dispelled the lethargy of the national mind, heaving it into surges from its most silent depths. Then arose men, whose names will be watchwords of glory to the human race.**Among the most venerated names that adorn the history of this period, if we should select five, as indicating perhaps the most original and powerful minds that England ever nourished, they would be these: Dr. Henry More, John Milton, Shakespeare, Bacon, and John Bunyan. Of these, for originality of genius, Bunyan stands in the foremost rank. Compare his intellectual discipline with that of Shakespeare, and it will be found, that, though neither of them had much to boast on the score of education, Shakespeare's was immeasurably superior. Almost the only books Bunyan ever read (at least before he wrote the Pilgrim's Progress) were the Bible, the Book of Martyrs, and two volumes, the Plain Man's Pathway to Heaven, and the Practice of Piety, which formed the marriage portion of his wife. Of this latter book, composed by Bayley, Bishop of Bangor, more than fifty editions are said to have been published in the course of a hundred years.**Bunyan, more than others, was a mind from the people. He worked his way out of the ignorance and vice by which he was surrounded, against much opposition, and with scarcely the slightest aid from any of his fellow creatures.—His genius pursued a path dictated by his piety, and one that no other being in the world ever pursued before him. The light that first broke through his darkness was from Heaven. It found him, even that being who wrote the Pilgrim's Progress, coarse, profane, boisterous, and almost brutal. It shone before him, and with a single eye he followed it, till his native city of destruction could no longer be seen in the distance, till his moral deformities fell from him, and his garments became purity and light.—The Spirit of God was his teacher; the very discipline of his intellect was a spiritual discipline; the conflicts that his soul sustained with the Powers of Darkness were the very sources of his intellectual strength.**Southern calls the experience of this man in one stage of it, a burning and feverish enthusiasm. Cowper, in one of his letters to Lady Hesketh, after describing his own feeling, remarks, "What I have written would appear like enthusiasm to many, for we are apt to give that name to every warm affection of the mind in others, which we have not experienced in ourselves." We incline to think that Southey, with all his talent, is incapable of fully appreciating a character of such directness and originality as that of Bunyan, or of doing justice to the workings of his mind. It would have been the truth, as well as the better philosophy, if he had said that the spirit of God was preparing Bunyan, by that severe discipline, to send forth into the world the Pilgrim's Progress. And when he was at length prepared for the task, then an over-ruled Providence placed him, through the instrumentalities of his own enemies, in the prison of Bedford, to accomplish it.**Hesketh, after describing his own feeling, remarks, "What I have written would appear like enthusiasm to many, for we are apt to give that name to every warm affection of the mind in others, which we have not experienced in ourselves." 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The extreme plainness of this work adds to its power.—Never was the inward life of any being depicted with more vehemence and burning language; it is an intensely vivid description of the workings of a mind of the keenest sensibility and most fervid imagination, convinced of guilt and fully aware to all the dread realities of Eternity. In this work we behold not only the general discipline by which Bunyan attained that spiritual wisdom and experience exhibited in the Pilgrim's Progress, but there are particular passages of it in which we see the evident germs of that work of genius.**"While Bunyan was in this state," says Mr. Southey, "a translation of Luther's Commentary on the Epistle to the Galatians fell into his hands, an old book, so tattered and thumb-worn, that it was ready to fall piece from piece, if he did but turn it over." Here, in the work of that passionate and mighty mind, he saw his own soul reflected as in a glass. "I had but a little way perused it, he says, when I found my condition in his experience so largely and profoundly handled, as if his book had been written out of my heart." And in later life he thought it his duty to declare, that he preferred this book of Martin Luther before all the books he had ever seen, (the Bible alone excepted,) as fitted for a wounded conscience."**FOR SABBATH SCHOOL CHILDREN.**Children, the account which you are now to read is a matter of fact, and not a romance. It is taken from the Annual Report of the Rhode Island Sabbath School Union, published a few days since. Many people who will read this, knew her father well, for he was an excellent minister of the Gospel; and now, as he and his little Margaret are both dead, we think they are both happy in the presence of Jesus whom they loved. May thy dear child, like Margaret Gammill, fear God, love Jesus Christ, die happy and reign in glory. You may learn from the early and sudden death of this child, that you too are mortal, and may be called to die sooner than you expect.—Be ye also ready."**The subject of the following narrative was MARGARET, daughter of the late Rev. William Gammill, of Newport. It was furnished by her mother, at the request of the superintendent of the school.**"My dear child, at the time of her death, which took place on the 10th of December last, was nearly ten years of age. She entered the Sabbath School in her sixth year. Possessed of a retentive memory, she made as much progress in the attainment of useful knowledge, as could be expected from her limited advantages. Her temper was naturally impatience and easily excited, but whenever she was conscious of having done wrong, she would invariably return, and with tears of penitence, acknowledge her fault. Though naturally sedate and reflecting, no very deep serious impressions were observed until about the commencement of the last summer. I have reason to believe, that it was in the Sabbath School that she received those impressions which stamped stability upon all her conduct, and led her, I think, silently yet safely to put her trust in the Saviour. She continued in the Sabbath School until the last Sabbath of her life, as regular in her attendance as her health and circumstances would permit, and I believe was never absent from choice.**Her affectionate regard for her dear teacher was often thus expressed: "Ma, how I love my teacher. I would not exchange her for any other, she is so kind and patient, and seems so much interested in explaining our lessons." She appeared for some time convinced of her situation as a lost sinner, and expressed a belief that should she then die, she could not be saved. These impressions appeared to be effecting in her a very visible change. Her love for retirement increased, and her Bible was read with much apparent interest. I think it was about the close of summer, that during a conversation with her upon personal religion, and the necessity of a change of heart, she was deeply affected, and requested that we might kneel down and implore the forgiveness of our sins. She wept for some time after she had retired. The next morning being the Sabbath, she repaired to school, and on her return, with a countenance beaming with the expression of her feelings, said, "Ma, you don't know how happy I have been to-day at school, and how much I have enjoyed. Every thing seemed pleasant to me." I inquired if her joy arose from any evidence of pardoned sin, and of love to the Saviour. She replied "I think it does, I hope I love God." She often spoke of heaven as a happy place and of the importance of striving to obtain it. She frequently remarked, "How very strange it is that a scholar in the Sabbath School can trifle and play on the Sabbath after hearing Mr. G. say so much about keeping the day holy," and would add, "O how I wish more children would attend this school. She asked a friend if she would go with her and find some poor children and persuade them to attend the school—then she would tell them of a Saviour. She manifested a conscientious regard for strict truth, avoiding any appearance of disguise, saying it is always best to tell the truth, for God and our friends will then forgive us. It was her custom always to keep in reserve something for her own, for the contributions of the Sabbath School. She always evinced much interest in school.**LAMB, LION, AND HOG.—When Noah planted the first vine, and retired, Satan approached it and said, "I nurture you, charming plant!" He quickly brought three animals: a sheep, a lion, and a hog, and killed one after another near the vine. The virtue of the three animals penetrated it and is still manifest in its growth. When a man drinks one bottle of wine he is agreeable, gentle, friendly—that is the nature of the Lamb; when he drinks two, he is a Lion, and says who like me! he then talks of stupendous things; when he drinks three, his senses forsake him, and at length he wallows in the mire—need it be said that he then resembles a hog?**The early part of her illness was marked with apparent deep reflection. To the question thus proposed, "are you willing to die should it be God's will?" She replied with perfect composure, "Ma, I think I am." Her distress in a short time became such as to prevent much conversation, and when told that she was passing*

THE BEAUTIES OF SLAVERY.

A common, and in some circles a popular argument against efforts to emancipate the slaves of this country, is, that they are better off—are better fed and better clothed than they would be if they were set at liberty. But this argument might easily be answered, even if the fact which it assumes were satisfactorily proved. Do American freemen need to learn that there are questions of more interest to the heart of man than any of food or clothing? Leaving religion out of the question, are there not affections in the human heart which, to thwart, must produce more intense suffering than any possible destination of the comforts of life? We have lately come into the possession of a fact, which we are assured is a specimen of what is daily occurring in slave holding States. Our informant is a young gentleman who is directly from the State of Louisiana, where he has been exercising the office of a literary teacher for the last year. He was in a family on a plantation about 100 miles from New Orleans. The plantation is of course cultivated by slaves. The teacher was requested by B. one of the slaves, to read a letter for him. It was from his wife, and had been written probably by some white person at her dictation—breathed a spirit of conjugal affection and faithfulness. It appeared that B. had been bought a few months before at New Orleans—had been torn from his wife and children, without any prospect of ever seeing them again. The teacher spoke to the master on the subject. The master said it was not his practice to separate husbands and wives when they were attached to each other. That he was informed at the time when he purchased B. that though he had a wife they had no particular regard for each other—that before he left O. he discovered his mistake—offered to leave B. if he could find any to pay his money back—no one could be found, so he was obliged to bring him away. This man is considered among the most humane of slave holders, and yet who does not see here how surely the deepest affection of a slave's heart must be sacrificed to the interest of his master.—Zion's Advocate.

NEW GOODS.

*manner in which it is received, will very soon discover the tone of sentiment of those with whom we may be called, for the season, to associate. If a useful sentiment that is dropped should be treated with silence, or with open and avowed aversion, it is a consolation to think it may perhaps be recollected afterwards, under more favorable impressions. But, as a counterbalance for frequent mortifications and disappointments, we may frequently be surprised by the most pleasing discoveries, or perceive the happiest effects produced. A stranger, into whose society we have been thrown, apparently in the most incidental manner, may be found either one who is a believer of the Gospel, or one who is disposed to listen, with some measure of candor and attention, to the important principles it contains.**In like manner, we ought never to despair of any one, so as to be induced to neglect such opportunities as may occur, of endeavoring to promote his spiritual profit. As the state of men's minds is often affected by circumstances altogether unknown to us, even though we might be disengaged by a knowledge of their general habits and character, they may be more disposed to listen to us at one time than at another, without our being able to assign a particular reason for it.*J. W. DIMOCK,
Merchant Taylor,*JAS. M. GOODWIN, Merchant Taylor, has just received from New-York, and offers for sale, a very general assortment of Cloths, Cassetines and vestings, comprising almost every quality and texture. Black, Green, and Mulberry Bonzezine; Fancy Cantoons; Plaid and Striped Moleskins; Nankeens, Ermineets, and Crapé Camlet for Summer Clothing; Velvets, Handkerchiefs, Gloves, Stocks, Suspenders, Bosoms, Collars, Wristbands and Tape Measures, together with every article of Trimmings wanted by the trade.*

SPRING FASHIONS received.

*All orders at home or from abroad will be promptly executed.**N. B. Particular attention paid to Cutting Custom.**WANTED IMMEDIATELY, one or two Journeyman who are good workmen, to whom steady employment would be given.**April 1st, 1833.*

SW-12

ATNA INSURANCE COMPANY.

*INCORPORATED for the purpose of Insuring AGAINST LOSS AND DAMAGE BY FIRE only, with a capital of \$200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.**The business of the Company is principally confined to risks in the country, and therefore so detached, that its capital is not exposed to great losses by sweeping fires.**The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.**DIRECTORS OF THE COMPANY.*
*Thomas K. Brace, Joseph Pratt,
Henry L. Ellsworth, George Beach,
Thomas Belden, Stephen Spencer,
Samuel Tudor, Oliver D. Cooke,
Henry Kilbourn, James Thomas,
Griffith Stedman, Denison Morgan,
Joseph Morgan, Daniel Burgess,
Elisha Dodd, Elisha Peck,
Jesse Savage.**THOMAS K. BRACE, Presid.
JAMES M. GOODWIN, Secretary.**Hartford, June 21.**cov**TEMPERANCE HOTEL IN HARTFORD.*
*The Subscriber has taken the House situated in the north part of Main street, formerly known as Cooley's Farmer's Hotel, and lately occupied by Mr. Dean, as a Tavern, which he will open on the first of April next. His intention is to conduct the establishment on Temperance principles, and to the exclusion of all ardent spirits. The friends of Temperance are cordially requested to patronize it, that they may derive the double advantage of being served, and of securing a good cause. Those not friendly to this cause are invited to call and judge for themselves, and they are assured that no pains shall be spared to render their situation agreeable.**That there has been no Public House of the kind in Hartford is spoken of with regret, whilst similar establishments exist in many of our large towns. Whether this experiment will succeed, depends on the public patronage. If it should fail, a similar attempt will not probably be again made.**This establishment will be known as the CITY COFFEE HOUSE, where travellers and inmates will be furnished with the most satisfactory accommodations. The rooms, beds, furniture, and provisions for the tables will be particularly attended to. The Stables connected with the establishment are extensive, and will be attended by careful and experienced Ostlers.**Pleasant accommodations will be furnished to the Members of the General Assembly, in May next. The patrons of the City Coffee House may rely at all times upon the unremitting exertions of the proprietor to merit their continued favor.**M. A. KELLOGG.**Hartford, March 26, 1833.*

11

THE HARTFORD LADIES' SHOE STORE.

*IS replenished with every kind of Leather and Printed BOOTS and SHOES, for Ladies, Gentlemen, Misses, and Children, in abundance, which will be sold for cash, at the lowest prices. A handsome discount made to those who purchase by the quantity, and no favor undervalued by the subscriber.**Also, GAITER BOOTS.**NORMAND SMITH.**April 27, 1833.*

DRY GOODS STORE & CARPET WARE ROOM.

*CORNER OF MAIN AND PEARL STREET.**JOHN OLTMSTED.**WOULD respectfully inform his customers and the public, that he is now opening his full Spring supply of Staple and Fancy Dry Goods, Carpets, and Housekeeping articles, purchased with cash since the recent reduction in duties, and Goods on hand made to conform; no pains have been spared to select Goods of the very best quality, and purchasers may rely on every article proving as represented; his assortment is now complete, and will be sold as cheap as at any other establishment in this city.**March 30.*

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